The Friend *of* CHRIST, *and of His* People.

A

SERMON

Preached at the Lecture in *BOSTON*, *April* 1. 1731.

Before His Excellency the GOVERNOUR, and the GENERAL COURT: Upon the News of the DEATH of the much Honoured

Thomas Hollis, Esq;

The moſt generous and noble Patron of *Learning* and *Religion* in the Churches of *New-England*.

By His Friend and Correſpondent

Benjamin Colman,

Paſtor of a Church in *Boſton*.

2 Sam. i. 26. *Very pleaſant haſt thou been unto me.*

BOSTON in New-England:
Printed by *B. Green*, Printer to His Excellency the GOVERNOUR & COUNCIL, for *T. Hancock* at the Bible and Three Crowns near the Town Dock. 1731.

In Council, April 2d. 1731.

ORdered, That *Benjamin Lynde* Esq; with such as shall be appointed by the Honourable House of Representatives, be a Committee to give the Thanks of this Court to the Rev. Mr. *Benjamin Colman*, for his *Sermon* preached Yesterday, on Occasion of the Death of *Thomas Hollis* Esq; of *London*, who has merited highly of this Government, and People, by his liberal Benefactions to *Harvard College*, for the Promoting of Learning & Religion in this *Province*, and that they desire a Copy of the said Sermon for the Press.

Sent down for Concurrence.

J. Willard, Secr.

In the House of Representatives, April 2. 1731.

READ & Concurd, and Mr. *Welles* and Maj. *Brattle* are joyned in the Affair.

J. Quincy, Speaker.

April 2. 1731. Consented to,

J. BELCHER

To His Excellency

Jonathan Belcher, Esq;

Captain General and *Governour* in Chief in and over His Majesty's Province of the *Massachusetts-Bay* in *New-England.*

And to the Honourable His Majesty's *Council* and *House of Representatives*, in General Court Assembled.

My Fathers,

THE *wise Man* tells us, that *many will entreat the Favour of the Prince, and every Man is a Friend to Him that giveth Gifts.* "As "if *Liberality* were likely to go further than "*Majesty* it self to gain Respect.

There

There may be ſomething very *ſelfiſh* in this certain Truth; but ſeparate it from *Self*, and there is ſomething *Divine* and *God-like* in *Munificence*, or doing Good to many, within a Circle of wide extent.

The pious and *beneficent Man* bears a ſpecial Reſemblance of the DEITY; and They that are called *Gods* on Earth, *exerciſing Authority*, are alſo called *Benefactors*; and ſhould in their high Places be ſhining *Images* of *His* Glory, who *is Good to all, and his tender Mercies are over all his Works.*

So the Glory of *our LORD and SAVIOUR* was beheld on Earth, *as the Glory of the Only-begotten of the Father, full of Grace*, and *going about to do Good.*

Your *Excellency* began your public Life with a generous and noble *Expence* for the ſaving your Country, and I pray GOD to repay You both in temporal and ſpiritual Bleſſings.

Mr. *Hollis* merits alſo to be named among *great Men*, and to *ſtand before Kings*. The Honours which the *General Court* have once and again done to his Name and Memory, are *Pillars of Gratitude* for future Generations to look on with great *Veneration*.

He

He was one of thoſe *Righteous Men* that ſhould be had in *everlaſting Remembrance*. Like *Araunah* He gave as a *Prince*, *for the Houſe of his GOD*. And like *David* the King, he *ſet his Affection, and prepared with all his might, of his own proper Goods, of Silver and Gold* *. And we read, that when *the Chief of the Fathers, the Princes of the Tribes*, ſaw it; They alſo *offer'd willingly* and *gave* largely *for the ſervice of the Houſe of GOD*. They did it with a *perfect Heart, and the People and the King rejoiced with great Joy*.

Then alſo *David* bleſſed the *LORD* before all the Congregation, and ſaid, " *Bleſſed be Thou, Lord God of Iſrael our Father! Thine is the Greatneſs and the Glory! All that is in the Heaven and on the Earth is thine! Both Riches and Honour come of thee; and in thy Hand it is to make Great and to give Strength unto all. Now therefore, our God, we thank thee, and praiſe thy glorious Name.*

Theſe Things, *my Fathers*, I have *tranſferred as in a Figure* for your and my Country's ſake. And I will only crave your Leave and Patience, to go on and *turn* the Words following, to the ſame Purpoſe.

* 1 Chron. xxix. 2, 6, 9, 10.

" *Who*

" *Who are* we, *and what is* our *People*, that *Strangers* to us, as well as any from among our *ſelves*, ſhould be *able* and ready to do for us *after this ſort*! *For all things come of Thee, and of thine own have* they *given Thee.*

For we are Strangers before Thee, and Sojourners, as were all our Fathers! *Our Days on the Earth are as a Shadow, and there is none abiding.*

O Lord our God! *All this Store* that has been given is *to prepare a* ſpiritual *Houſe for thy Holy Name*: And it *cometh of thine Hand, and is all thy Own.*

—— *Lord, Give* unto Us and to our *Sons a perfect Heart to keep thy Commandments, thy Teſtimonies and thy Statutes.*

And David ſaid to all the Congregation, " *Now bleſs the Lord your God. And all the Congregation bleſſed the Lord God of their Fathers, and bowed down their Heads and worſhipped.*

I leave theſe excellent *Words*, Prayers and Bleſſings, to the deep Contemplation of *your Excellency* and *your Honours*, and am,

Your obedient

humble Servant,

Boſton, April 3. 1731. *Benjamin Colman.*

THE *Friend of CHRIST,* AND OF His PEOPLE:

JOHN XI. 11.

Our Friend Lazarus Sleepeth.

WHAT a gracious and endearing Word was *this* from the Mouth of *Chriſt*, concerning a *dead Saint*, to His living Diſciples! What a Son of *Abraham* was here departed, and gone to the *Boſome* of his Father, whom the *Son of GOD* own'd as his own and his Diſciples *Friend*! What *Monument* like this cou'd be raiſed over the Grave of One dead in Chriſt! or what *Inſcription* graven on it like to theſe Words, *Here lyeth a Friend of Chriſt and of his People, Here ſleeps a Friend of Jeſus*! This was *Abrahams* Honour, both living & deceaſed;

while he *lived*, he was *called the Friend of GOD*; and after he was *dead*, GOD called Himſelf *his GOD*, and teſtified concerning him that he was *yet* his Friend and living with Him. And this Honour have all his *Saints*, all the ſpiritual Seed of *Jacob*; all and every Heir of this Faith of our Father *Abraham*. Joh. 15. 15. *I have called you Friends.*

It is upon the *Tydings* of the Deceaſe of a dear & honoured *Friend to CHRIST*, and unto *theſe Churches of our Lord JESUS*, that I bring you *theſe Words* at this time. And I think our *LORD* will give me leave to put the Name of *Hollis* (as it were) into my *Text*; and accept the grateful Offering to *His own Name*, for all the pious Friendſhip which his *Servant* has ſhown unto us *for His Name Sake.*

Know therefore, My *Fathers*! the Fathers of my *Country*, and the Fathers of our *College*! (and I am glad that the *Tear of Gratitude and Love*, which I have to drop over the diſtant Grave of our common *Friend and Benefactor*, is in *this* Honourable Preſence and Audience, *The Fathers of the Province in General Court Aſſembled:*) Know then, that *our Friend Hollis Sleepeth*! the virtuous, the pious, the gracious, the generous & munificent *Friend* to our College, and the Churches of *New-England*! the *Friend* whom *CHRIST* inſpir'd and

and rais'd up for us, to do great Things for His Name and Glory; having *enriched Him unto all Bountifulneſs* usward, to cauſe *thro' us Thanksgiving to God*, not only now but in all Times to come. For how great are the *Foundations*, which it has pleaſed God (from the enlarged Heart and open Hand of this His *Servant*) to lay for the Service of Religion and Learning, in future Generations? ſo long as it ſhall pleaſe the *Lord Chriſt* to have His *golden Candleſticks* in theſe Regions of the Earth, and to *walk* in the midſt of them. To how many *Thouſands* of our Money doth the Charity and Bounty of our Excellent *Friend* amount? which of his own meer Motion, and even againſt the Reſtraints of his *humble Friend* now ſpeaking, he freely pour'd in upon us, from time to time; as a living Spring whoſe Waters fail not.

And this he did *not to us*; no be it known to us, nor for our ſakes; but *unto Chriſt*, whoſe he accounted *Us* to be; and for the Religions ſake of *Jeſus*, which he *delineated* in an admirable Manner in the Alms he ſcatter'd far and near to the poor Members and Churches of Chriſt; with a *Chearfulneſs* which GOD loves, and is *abundant* by many Thanksgivings to Him, in many other Places as well as with us.—— For like as the *Light* and *Rain* of Heaven from our *Heavenly Father* reaches the moſt diſtant Places, ſhining and falling on

the *Evil* and on the *Good*; ſo ſome of the Children of the *Moſt High* have from Him Ability and Hearts given them to *extend* their Love and Beneficence thro' a wide and evil World.--- Not unto *us* therefore, not unto *us*; nor yet to the *Name* and Memory of our deceaſed *Friend*; but to the Name of *Chriſt*, whoſe He was and who made Him what he was to us, be all the Glory.

Yet it becomes us this day, and by all the Ties of Juſtice & Gratitude we are obliged in the Preſence of Chriſt, in whoſe Name and fear we are aſſembled, to Mourn the Death of our *happy Friend*; leſt that Word come upon us; Iſai. 57. 1, 2. *The Righteous periſh, and Merciful Men are taken away, and no man layeth it to heart.* But were it ſo, yet bleſſed is the *Dead, He ſhall enter into Peace, and ſleep as in his Bed, after a Life of Uprightneſs.*

That which is *ſingular* in the Piety and Benefits of Mr. *Hollis* unto theſe Churches was, that tho' he was not ſtrictly of our Way, nor in Judgment with us in the point of *Infant Baptiſm*; yet his Heart and Hand was the ſame to us, *as if we had been One* in Opinion and Practice with him. And in *this*, let him ſtand a *teaching Pattern* and Example to us of a noble Chriſtian *Catholic*, Apoſtolic Spirit of Love; which makes thoſe that differ in leſſer Matters to receive one another to the Glory

Glory of GOD; and a *ſhining Teſtimony* againſt a narrow *Party* Spirit, which is ſo much the Diſgrace and Detriment of the Proteſtant Intereſt; and which ſo early began among the Diſciples of *Jeſus*, and was rebuked by Him; even in *John* Himſelf, that Apoſtle of Love and Charity afterward; who once ſaid to Chriſt in a fret of Zeal, "*Maſter, we ſaw one caſting out Devils in thy Name, and he followeth not us, and we forbad him, becauſe he followeth not us: But Jeſus ſaid, Forbid him not.*

To the Honour of my Country, I muſt add, that it was ſome Account Mr. *Hollis* received from us of the free and catholic Air we breath at our *Cambridge*, where *Proteſtants* of every Denomination may have their Children educated, and graduated in our *College*, if they behave with Sobriety and Virtue; that took his generous Heart and fix'd it on us, and enlarg'd it to us. And *this* ſhall be with me among his diſtinguiſhing *Praiſes*, while we riſe up and bleſs his Memory; *i. e.* bleſs GOD in the Remembrance of all the undeſerved Favours done us by Him.

And it were an *ungrateful Part* indeed in Us, after ſo many great *Benefactions* from Him, to the Intereſts of *Learning* and *Religion* among us, by the will of GOD to all Poſterity, if his *Death* were not mention'd among us in that

that *ſolemn* & *mournful* Manner, as it now is. The weeping *Widows of Joppa* wou'd elſe riſe up in Judgment againſt us, and condemn us; for they ſtood mourning about the dead Body of *Dorcas*, a pious Diſciple that was full of *good Works* and *Alms-deeds* which ſhe did; and the riſen *Jeſus* approv'd their Sorrow, and at the *Apoſtles* Prayer rais'd her from the dead. But we Mourn a *greater* than *Dorcas*, and have more to ſhow for our Sorrow than her *Coats* and Garments for the Poor: Our *HOLLIS* has left behind him *Ward-robes of rich Clothing*, in many Places, both for the Souls and Bodies of the Poor; and ſome of *our Sons* wear them in our Sight, and others are to put 'em on from Generation to Generation; And if their *Fathers* have dry Eyes, we call on *our Children*, and indeed on all the *Sons of the Prophets* among us, to Weep over *Hollis*, who clothes You in better than *Scarlet*, with the beſt of *Delights*; intellectual and moral; and has put on you *Ornaments* of Apparel richer than *Gold*! Lament over him therefore with *this* Lamentation, "*How is our Beauty fallen*! *how lovely and pleaſant to us was He in his* LIFE! *His Love to us was wonderful*; and all for *Jeſus* ſake.

Forgive me, *my Hearers*, this tender Rapture of *Grief*, and Tranſport of unfeigned *Eſteem*! that I have fallen (like *Joſeph*) on the *Face* of my dead *Friend* and *Father*,

and

and *kiſs'd* it with ſuch Affection. Believe me, 'tis not becauſe he was *mine*, but *yours*, and 'tis not becauſe he was *yours*, but *CHRIST's*; *His* Friend and therefore *yours*: For this Friend of the *Bridegroom* rejoiced to hear of *his Voice* ſounding among Us, in theſe remote parts of the Earth; and ſent over his Bounties for the cheriſhing, ſtrengthning and eſtabliſhing the Kingdom of *Chriſt* among us.

Thus did he ſhew himſelf One of the true and humble *Friends* of *Jeſus* while he lived; and now he is fallen aſleep and dead, will not the Lord *own* Him? Will he not ſay concerning *Him*, as He did concerning *Lazarus*, in the words of my Text? *Our Friend ſleepeth.*

Lazarus the Friend of Chriſt, ſeems to have been of competent worldly Eſtate, and alſo hoſpitable, by the Supper which he made for *Jeſus* and his Diſciples, ſix Days before the Paſſover, *Joh.* 12. 1. For I judge, after Dr. *Lightfoot*, that it was at *Lazarus* his Houſe that Supper was made, where *Martha* ſerved. It was a very happy *Family*, for both the *Brother* and his *Siſters* were Friends to Chriſt, and *Jeſus loved* them all; both *Martha* and *Mary* and *Lazarus.*

He

He lov'd them ſo much, that when their Brother ſickned, the Siſters ſent immediately to Him, ſaying, *Lord he whom thou loveſt is Sick.* They tho't the tender Saviour would have preſently ſent, or come and brought with him, a word of Healing. But the Lord's Tho'ts were *above* theirs; He cured *others* that were *ſtrangers* to him, but he let *his Friend Lazarus* die. He is Lord of his own Favours, and does according to his Will, and always well and wiſely in all things; and with a perfect Love and Good-will to his Friends.

Chriſt *knew* of *Lazarus* his Sickneſs and had ordered it; yet the *Siſters* did well to ſend him an account of it. They meant to ask of Him the *Life* of their Brother, and yet he let him *die.* Our *Prayers* for the Life of our Relatives and Friends, and for the Lives alſo of *Chriſt's Friends* and Servants, are not loſt or vain, tho' *they* are after all taken away from us. We do our Duty to Chriſt and them, in praying to Him for them. We pray with *Submiſſion* to His Will, who is the Lord of Life and Death. He knows what he will do; and he knows the Deſires and Reſignation of his praying People. And when his and their Friends die, He then *viſits* 'em himſelf, as he did the Siſters of *Lazarus* in their Mourning.

Chriſt

Chriſt here calls *Lazarus* his *Diſciples* Friend, as well as *his own*: *OUR* Friend Lazarus; *Yours* as well as mine: *Mine* and therefore yours: He that has been ſuch a Friend to *you* for *my* ſake; and whom *you* have loved for his Friendſhip, both to *Me* and to your ſelves.

How graciouſly ſpake the Lord here to the *living* of the *dead*? *Our Friend*: Our common Friend, whom we all lov'd, and who lov'd us all. Such was *Hollis* to *Chriſt* and *us*.

Many are the *Notes* or Points of *Doctrine* which I might now gather up, and would briefly lay before you from the few Words in my Text.

1. That our Lord *Jeſus* has *his Friends* on Earth. 2. That he *owns* his Friends. 3. That his Friends ſhould be *ours*. 4. The Friends of Chriſt *die* as well as others. 5. Death does not *diſſolve* or break the Friendſhip between Him and them, nor between his living and deceaſed Members. 6. Death is but a *Sleep* to the Friends of Chriſt. 7. Their Friend and Saviour takes a particular *Notice* of all that concerns their Death. And *laſtly*, The Diſciples of Jeſus alſo ſhould take *a mournful Notice* of the *Death* of Chriſt's Friends and their own.

I. Our Lord *Jeſus* has his *Friends* on Earth. *Lazarus* was one of them, and the *Diſciples* were of the ſame Number and Character. He *called* them Friends; having firſt *made* 'em ſo. They were Enemies, and he did abundantly, and ſuffered too, and wro't gloriouſly *in* them as well as *for* them, to make them Friends. Col. 1. 21. *And you who were ſometime alienated and Enemies in your Minds by wicked Works, yet now hath he reconciled.*

"There is a *Covenant of Friendſhip* between Chriſt and Believers. By the Covenant of Grace God becomes their Friend for his Sons ſake, and by the Power of his Spirit he renews them to love and ſerve him, and forms them for his own Love and Delight. As *Jonathan* made *David* to *ſwear again* to him, having firſt ſworn to him by the Lord God of *Iſrael*, becauſe he loved him as his own Soul; ſo the Lord Jeſus makes his Friends to ſwear again and again to him in renewing their Covenant with him.

He *deals* with them as Friends, and they *carry* to him as ſuch; or ſhould do ſo.

1. He *deals* with them, and carries himſelf towards them as his Friends. Having put his Spirit into them, and inſtamp'd his Image on them, he eſteems 'em and has complacency in 'em. He reveals and manifeſts himſelf to 'em.

They

They have freedom of Acceſs to Him. He eſpouſes all their Intereſts, and intereſts himſelf in all that concerns 'em. He ſhares in all their Griefs and Joys, and ſeeks their true and beſt Good. —— In his glorious Offices, and ſaving Benefits, he is their high and bleſſed Friend. He has a Houſe and Table for 'em, both here on Earth and alſo in Heaven; to which they are invited, and where they ſhall be always welcome.

He is *more* than a Friend to 'em. He is a Father, a Husband, and a *GOD* to 'em: GOD in their Nature, a GOD in Covenant; in a Covenant of everlaſting Love and Friendſhip. He has done more for 'em than ever any Man did for his Friend; more than *Jonathan* for his *David*. Not only did he *ſtrip* himſelf for a while of his heavenly Glory, to array them in his own Robes of Righteouſneſs; but alſo he has died for 'em, and bought 'em with his own Blood. His *Bowels* as well as Bounties are more than a Friends. Mark 3. 35. *The ſame is my Brother and Siſter and Mother.* He ſtands by 'em while they die, and receives them to Himſelf.

2. Believers thro' Grace *behave* and carry toward Chriſt as his Friends. He helps 'em to do ſo. It is from his Spirit and Grace in 'em. Of his own they give him. They love Him becauſe He firſt loved them, and has

inſpir'd and drawn them by his Love. They love Him with all their Heart, and with all their Soul, and as their own Soul; who made his Soul an Offering for them. They are always thinking of Him, and often going to him; they viſit him, and receive with Joy the Viſits of his Grace. They freely ſpeak to him, and love to hear him ſpeaking to them.

His Name and Honour, Cauſe and Intereſt is much upon their Heart. His Friends are theirs and his Enemies theirs. They are ſtudious to pleaſe him, careful not to grieve and offend him, and obſervant of his Will and Word. They can deny themſelves for his ſake, take up their Croſs, and be willing even to die for his Name.

They love his Houſe and Table, ſeek Communion with Him, and the Fellowſhip of his Friends. They love to renew their Engagements to Him, even the Bonds of an everlaſting Love upon their Souls to him and his. They look and long for the everlaſting Enjoyment of Him; to be one day with him where he is to behold his Glory. As true and loving Friends deſire and delight to be and live always together. This is the mutual Deſire between Chriſt and Believers: "*I will receive you to my ſelf*, ſaid he, *that where I am ye may be alſo*: "*I have a deſire to depart*, ſay they, *and to be with Chriſt, which is far the better.* Thus

Thus Chriſt has his *Friends* on Earth. Our Friend, Mr. *Hollis*, was one of them. I have but drawn his Character, the Features and Complexion of his Soul.

But are *we* of this happy Number? Or are we among the *Enemies* of Chriſt. He has many more Enemies than Friends on Earth. And that too even among them who call themſelves his Friends. There are *falſe* Friends, whoſe kiſſes are deceitful, being thoſe of an Enemy. There are open and avowed Enemies, in Mind and by wicked Works. The Friendſhip of the World is Enmity to Him, both the inordinate Love of Wealth or Pleaſure. And many are theſe *Enemies of the Croſs of Chriſt, whoſe End is Deſtruction, whoſe God is their Belly, whoſe Glory is in their Shame, who mind earthly Things*, Phil. 3. 19. Many will plead their *Friendſhip* to Chriſt another Day, to whom he will ſay, *Depart from me, I know you not, You are Workers of Iniquity.* Nevertheleſs, It remains a bleſſed, certain and moſt glorious Truth, thro' Grace, "That Chriſt has his *Friends* on Earth. Alas, how *few*! God increaſe their Number.

I paſs to a ſecond Note.

II. Chriſt *owns*, and will for ever own, all that are his Friends. He knows 'em by Name,

Martha

Martha and *Mary* and *Lazarus*. He has choſen and called and made them faithful; and he will acknowledge them, as there is Occaſion, both now and in the Day of Judgment. He is not aſhamed to be call'd their God, nor to call 'em Friends and Brethren. They have not choſen Him, but He them.

He owns 'em in all their Poverty, Afflictions and Temptations here, in all the Tribulations and Perſecutions which they endure. He ſays to 'em, Ye are they that have continued with me in my Temptations, and I appoint you a Kingdom. He owns 'em before their Enemies that perſecute 'em; "*I am Jeſus whom thou perſecuteſt.*

He expects that they *own Him*, his Truth, his People, his Cauſe and Intereſt among Men; and has promis'd to *confeſs them* before his Father and his holy Angels. He tells us how he will then own the *merciful* and compaſſionate, the *liberal* and bountiful to his poor Friends and Members: "*Come ye bleſſed of my Father! I was hungry and ye gave me meat, thirſty and ye gave me drink, a ſtranger and ye took me in, naked and ye clothed me*, &c.

So our deceaſed *Friend* and Benefactor will be openly acknowledged, and recompenſed at the Reſurrection of the Juſt. And may *we* with Joy behold and hear it, at that Day.

Let

Let *us* own Chriſt and his People, even all that love Him in Sincerity, whoever, where-ever and of what particular Denomination ſoever they are. Let us appear, as He may call us, for Him and His, "*Thine are we David! and on thy ſide thou bleſſed Jeſus! Peace, Peace be to Thee* and to all thy *Friends*! Let us miniſter to his *Poor*, and never be aſhamed of his *Priſoners*. But this leads me to the *third* Note,

III. Chriſts Friends ſhou'd be *ours*. *OUR friend Lazarus*, ſaid Chriſt to his *Diſciples*. He was *their* friend, as well as *His*; theirs becauſe His.

This is his Commandment to his Friends, that they love one another. The whole Multitude of 'em ſhould be of one heart & one ſoul. He pray'd for 'em, that they ſhould be One in Him. He has invited them to Himſelf, as the Members of one Body to their Head; that they ſhould have the ſame Care one of another. He has put one Spirit, Temper & Diſpoſition into them, and it is the Spirit of Love & Unity. They love one another for his ſake, in Obedience to him, in Conformity to him, and in Gratitude to him. Joh. 13. 34. *As I have loved you, that ye love one another.*

What like *Rule* or Reaſon can there be for mutual Love among Chriſtians? Wherefore thus

thus the Apoſtle urges us to it, Eph. 4. 1, 2. *I therefore the Priſoner of the Lord beſeech you, that ye walk worthy of the Vocation wherewith you are called; endeavouring to keep the Unity of the Spirit in the Bond of Peace: For there is one Body and one Spirit, even as ye are called in one Hope: One Lord, one Faith, one Baptiſm: One God & Father of all, who is above all, and in you all.*

By this Rule let us *try* and judge our ſelves. Are the Friends of Chriſt ours? do we *love* them that love Him, and *hate* them that hate him? *Search me, O God, and know my Heart, try me and know my Tho'ts*, Pſal. 139. 21.

By this Rule our deceaſed *Friend* went: He eſteemed of Us thus, "That *Chriſt* had many Friends in theſe Churches, and he therefore choſe us for *his* Friends, and pour'd in his Bounties on us. Chriſt's Friends were his, all the World over, tho' he was never to ſee their Faces on Earth.---But to come to his *Death*.

IV. The Friends of Chriſt *die* as well as Others. *Lazarus* the Friend of *Jeſus* died, and *Hollis* is dead. Jeſus has permitted it, yea appointed it. He could have prevented it, but he did not. The *Siſters* ſpake weakly when they ſaid, "*Lord, if thou hadſt been here, our Brother had not died.* Jeſus was preſent in Spirit and ſaw him die, and ſpake of it as ſoon

ſoon as the breath was out of his Body. Yea tho' he went and *rais'd* him from his Grave, it was to *die* again.

Abraham, the Friend of God, is dead; and the *Prophets* are dead; Nor would they live for ever. *Jeſus* Himſelf died and was buried. It is eno' for the Diſciple that he be as his Lord. He has taken but *two* of his Friends to Heaven without ſeeing Death; the reſt have been laid in the Grave and ſeen Corruption. There is not a Friend of Chriſt upon Earth that expects any other than to die. *Job* knew that his Redeemer *lived*, but he knew too that he wou'd bring him to *death*. *Elijah* had no tho't of any Exemption from Death, till it was revealed to him by the *Spirit*: Before that he ask'd to die, "*For* (ſaid he) *what am I better than my Fathers*? *Simeon* took the Lord of *Life* into his aged Arms, and ſaid, "*Lord, letteſt thou thy ſervant depart in Peace.*

Not a Friend of Chriſt has been tranſlated ſince his own Aſcention. Tho' *Paul* was caught up to Paradiſe, he came down again to ſuffer and die and be buried. The Spirits of the Juſt are there waiting, to receive their Bodies in Glory, ſpiritual and incorruptible, at the Reſurrection.

Then *Hollis* will receive a ſhining Face and Crown, among the Saints that have *ſown bountifully* and ſhall reap bountifully. For *bleſſed* are the Dead that die in the Lord! yea ſaith the *Spirit*; for they *reſt* from their Labours, and their *Works* do follow them.

V. Death doth not break or *diſſolve* the Friendſhip between Chriſt and Believers, nor between his living and deceaſed Members.

Tho' *Lazarus* was dead, yet he was Chriſt's Friend and the Diſciples Friend as much as ever. Our Friend Lazarus *ſtill*, and yet aſleep. For *they that are fallen aſleep in Chriſt are not periſhed*; neither does their *Love ceaſe*: No, nor the love of Chriſt and of living Saints to *them*. *Their* Relation to Chriſt continues the ſame, and his to them; and *our* Relation to 'em is much the ſame that it was before on ſpiritual Accounts; Heirs together of the ſame Life everlaſting, only they departed before us.

As our *Friend* is the ſame to us, his Love to us and ours to him the ſame, tho' he remove to another Place or Country. No diſtant place, or length of time, diſſolves the Being and Bonds of Love. What Diſtance tires a Soul? it reaches Heaven, the Heaven of Heavens, in a Tho't; and returns in the twinkling of an Eye. And no doubt but the Saints

Saints in Glory think of thoſe whom they left behind 'em here, much better than we can follow after them by Faith and Love.

Death *perfects* the Friendſhip of Believers to Chriſt. It was imperfect here in the Body, but the ſeparate Spirit is made *perfect in Love*; and yet growing in that perfect Love for ever and ever. They ſee the lovely Face of Chriſt, and behold his Glory, and love him infinitely, (we may ſay) and yet will love Him more and better to all Eternity.

And will they not, do they not, love his Members upon Earth, much better than they did before they left the Body? certainly they do. Earthly Relations and Affections ceaſe, they cannot continue by reaſon of Death; but the Divine Love of ſpiritual Relations is an abiding and increaſing thing for ever.

Know therefore that the aſcended Spirit of our *Friend* yet loves us, and more than ever, as many of us as do belong to Chriſt, and love Him in Sincerity. And though our *Friend* be dead we love him ſtill, and love him more than ever in that Faith and Joy; Joh. 14. 28. *If ye loved me ye would rejoyce, becauſe I go to the Father.*

We are ſure, even on our part here in the Body, that the Soul of a Saint may be as much

much united by Faith and Love to one in Heaven, as it can be to thoſe that are ſtill on Earth. The Soul of *Jacob* clave more to his deceaſed Fathers *Abraham* and *Iſaac* in the Kingdom of God, than it did to his *Joſeph* that clos'd his Eyes.

The Phraſe therefore of old was, of being gathered to *their* People. They looked and longed, and earneſtly prepared to be among 'em in a better and never ending Life. In this they *groaned earneſtly*, deſiring to be clothed upon from Heaven, when Mortality ſhall be ſwallow'd up of Life.

Thus Death does not *break* or diſſolve the Friendſhip between Chriſt and Believers, no nor between Saints departed and thoſe that remain in the Fleſh. Our dead Friends are Friends ſtill: We love 'em ſtill, their Memory is dear to us; we remember their Virtues and Excellencies, their Love to Chriſt and us, their Work and Labour of love which Chriſt will never forget.

When therefore *Thomas* heard our Lord ſay, that *Lazarus* was dead, he turned him to his Fellow Diſciples and ſaid, *Let us go and die with him.* As there is a *good* Man for whom peradventure ſome one would even dare to *die*; ſo there are holy Friends with whom one would ſometimes even deſire to depart;

depart, be laid in the ſame Grave with them, and be gathered to the ſame Aſſembly of glorified Spirits with them.

Such a good Man, ſuch a dear and deſired Saint of Chriſt, Mr. *Hollis* appear'd to us, by his gracious Letters and pious Charities.

But to go on; My Text teaches us in the Sixth place,

VI. That Death is but a *Sleep* to the Friends of Chriſt. Our Friend *ſleepeth.* This is a more eaſy and common Topic. I chuſe to preſent You with the words of a late excellent and devout *Expoſitor* on it. "It is good for Believers (ſayes he *) to take that Idea of Death which will moſt help to make it familiar and eaſy, or leſs formidable to 'em. The Death of *Lazarus* was in a more proper and peculiar ſenſe as a *Sleep*; and ſo was that of *Jairus* Daughter, becauſe they were preſently rais'd to life again. But why ſhould a ſmall ſpace of Time make any great Difference, ſince Believers are ſure to riſe again one Day to everlaſting Life! Why ſhould not the believing Hope of a Reſurrection, make the putting off the *Body* to die eaſy to us, as it is to put off our *Clothes* to go to Sleep?"

* *Henry* in Loc.

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" A Believer when he dies does but *fall aſleep.* He reſts from the Labours of a paſt Day, to be refreſhed againſt the next Morning. Nay Sleep is but the *Parentheſis*, but Death is the *Period* of a good Man's Cares & Toils."

" To the wicked the Grave is a *Priſon*, but to the Godly it is a *Bed*: It's Bands are but as the ſoft and downy Fetters of an eaſy, quiet, Sleep." Thus *He.*

We read of them *that Sleep in Chriſt.* Their dead *Bodies*, which only appear to ſleep, remain in *Union* to Chriſt and *reſt in Hope*: For *the Lord is* yet *for the Body.* Their Bodies enjoy a *final* Reſt from labour, travel, ſufferings and pain; which cannot be ſaid of the Bodies of the *wicked.* In a *ſhort* time theſe ſleeping Bodies ſhall *awake*, and live. Even as *Jeſus* ſlept but *three* days and roſe again, ſo his *Saints* ſhall ſleep but for a *few* Days and riſe alſo. And as Sleep is a *refreſhing* thing to Nature, ſo the Bodies of Believers will awake *refreſhed* from their Graves; being raiſed in Honour, Glory, Spirituality and Incorruption; to aſcend and meet the Lord in the Air. Then ſhall be brought to paſs thoſe Words, Iſa. 26. 19. *Awake and ſing ye that dwell in the Duſt.*

Let this take away all Sting and Terror in the Death of Saints. Let it quiet and comfort

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us when our godly Friends die. " *I go* (ſaid *Chriſt*, concerning dead *Lazarus*) *to awake him out of his Sleep.* And to the *Siſters* he ſaid, " *Your Brother ſhall riſe again: I am the Reſurrection and the Life: He that believeth in Me, tho' he die yet ſhall he live: Believeſt thou this? She anſwer'd, Yea Lord!* And if we do indeed believe *this*, reſpecting our Selves or our Friends departed, Then *Death where is thy Sting?* and *Grave where is thy Victory!* For if we believe that *Jeſus* died and roſe again, even ſo them that *Sleep in Jeſus* God will bring with Him, 1 *Theſ.* 4. 14, 16.

Well then, *Hollis* is but fallen *aſleep*, aſleep *in Chriſt*; and He will raiſe *him* up at the laſt Day. Then if *we* alſo die in the Lord we ſhall meet and ſee *him* alive for evermore.

The mean while, let us go on and obſerve,

VII. Chriſt takes a particular *Notice* and has the ſpecial *Ordering* of every thing that concerns the Death of his Friends. *Our Friend ſleepeth.*

None die without his Knowledge & Order. For the Key of *Hades* is in his Hand. None leave the Body till he turns the *Key*. He graciouſly appoints the Time, Manner and every Circumſtance of the dying of his Friends. He

He does it *as* a Friend; and ſurely it becomes a *Friend* to do this.

Our Friends gather about us when we are like to die, then to miniſter and do all the kind Offices they can. And will not *Chriſt* be near to *his* Friends in their dying Hour? Pſal. 23. 4. *Yea tho' I walk thro' the Valley of the ſhadow of Death I will fear no evil: for thou art with me, thy Rod and thy Staff they comfort me.*

Where is the *Father* that does not then Care for his Child? or a *Brother* and *Siſter* that will not then haſte to their dear Relative? *If we then being Evil*, do this to Ours whom we love; ſhall not the *bleſſed Friend* of Believers in Heaven viſit and ſuccour them in their laſt Hours? Will not the *Angels* of Jeſus, his miniſtring Spirits; and the SPIRIT of Jeſus the *Comforter*; and He *himſelf* the Conqueror of Death, be near to them? Certainly He will; for *precious in the ſight of the Lord is the Death of his Saints.* He will chuſe the beſt Time, and order every thing in the beſt Manner, and it muſt be left to him. Even a *Moſes*, muſt ſpeak no more to Him about that matter. He will do what ſhall beſt ſerve his own Glory, and moſt befriend their everlaſting Intereſts.

Well

Well then, the Times of our deceaſed *Friend* were in *Chriſt*'s hand, and we muſt acquieſce, and reſign him thankfully into the kind and gracious Hand of the greateſt and beſt of Friends; who has we doubt not taken him to Himſelf with that *Euge bone Serve et fidelis! Well done, good and faithful Servant! Enter thou into the Joy of thy Lord.*

Is there then no Room for *Mourning* in the Death of *Hollis*? Yes, for our *ſelves* and for our *Children.* I go on therefore to the laſt *Note,*

VIII. and laſtly, The Diſciples of Jeſus ſhould take a *mournful Notice,* and have a *ſorrowful Reſentment* of the Death of *Chriſt's* Friends and of *their own.*

The Lord ſpake of the Death of *Lazarus* to his Diſciples to *affect them,* that they ſhould *lay it to Heart*: And they did ſo: *Let us go alſo and die with him,* ſaid *Thomas.* Yea, the *LORD* himſelf *wept.* He *groaned in Spirit,* when he came near the Grave of his dead Friend, and ſaw the Sorrows of his living Friends. *See how he loved them.* His Words and his Behaviour on that Occaſion, teach us how we ought to be affected at the Death and Burial of ſuch a One as *Lazarus*; the Friend of Jeſus and of his Diſciples.

Even *Nature* teaches us to mourn over our Dead, and the Practice of the Saints always taught it in the Church of God. How did *Abraham* weep over his dead? And what a mourning did *Joseph* make for *Jacob*? Also the Days of the Congregation's mourning for *Aaron* and *Moses*, are left on sacred Record. In like manner *Samuel* was lamented by all *Israel*. The *Prophets* also mourned one another's Death's; " *Ah my Brother*! And even *Kings* have come and wept over the Men of God; *My Father, my Father! the Chariots of Israel and the Horsemen thereof.* God calls upon his People to mourn under public Bereavements, Isa. 3. 1, 2. *For behold the Lord, the Lord of Hosts, takes away from Judah and Jerusalem the Stay and the Staff, the Prudent and Ancient.*

With what Mourning did the Disciples of *John* take up the Body of their dead Master and bury it? and how did devout Men carry *Stephen* to his Grave with great Lamentation? *Jesus* took well the Piety of both; more especially of the former, who went in Tears from the Grave of their Master, and told him of the Death of his *first* Friend: and he *retir'd* thereupon to mourn.

And will he not accept from us *our Tears* to Day over One who was a Friend to *Souls*,

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a Friend to all that belong to *Chriſt*, a bountiful Friend to his *Poor*, a Friend to his *Schools*, to the *Sons* of the Prophets, and to all the Churches of the *Saints*: A zealous, earneſt Friend to the Truths and Laws of *Jeſus*, his People, Cauſe and Intereſt in the World.

Let us leave Him in his *Tomb*, having been as *early* as we could at it with our *ſweet Spices*, *aſleep in Chriſt* till the Reſurrection. Write on the Stone, as on the *BAPTIST's* Sepulchre, *The BRIDEGROOM's Friend.* Let *us* make HIM our Friend, and we are ſafe and comforted for ever. Neither Life nor Death ſhall then ſeparate us from his Love.

JESUS; the Friend and Saviour of theſe Churches lives for ever; and he can raiſe up other *Friends* to us. The Reſidue of the Spirit is with Him. He can form another *humble Hollis*, with a Heart *large as the Sand of the Sea*, and diffuſive as the Light.

Our deceaſed *Friend* has ſometimes wrote to me, that he wonder'd to hear of ſo much Riches and Trade in *New-England*, and that none had been ſpirited from among our ſelves to endow the College with like *Profeſſorſhips*, before his Time. I did not leave him ignorant of the Benefactions and Bounties from among our Selves: *New-England* ought to

have it's Praiſe among the Churches and Provinces on this Account. But a *Hollis* is a Rarity in one Age and part of the World and in another. Yet I hope there will ſome be found among Us, from Age to Age, to emulate and imitate Him. He has let his *Light ſhine before Men, that they ſeeing his good Works may* learn of Him, and *glorify our Father which is in Heaven.*

Let us all be *exhorted* and excited, to be (and approve our ſelves) in our reſpective Places, *the Friends of Chriſt and of his People.* Let the *Rich be rich in good Works*; ready to diſtribute, willing to communicate; laying up in ſtore for themſelves a good Foundation againſt the Time to come, that they may lay hold on eternal Life. Let *others* ſerve Chriſt and their People with what they have, tho' *Silver and Gold they have none.* Let 'em find a *Heart*, a *Head*, a *Hand*, a *Pen*; and improve all their own Powers and their Intereſts in others alſo. Let the *Poor be rich in Faith*, exerciſing themſelves unto Godlineſs, Prayer, Patience, Meekneſs. The pooreſt will *abound, have all, and be full*, if they can look up to *Chriſt* and ſay, "*This is my Beloved, and this is my Friend.*

God

God grant You all, *high* and *low*, *rich* and *poor* together this *Grace*, this *Honour* and *Happineſs*, this *ſpiritual Riches*. And then when you die in your turns, which will ſoon come, your *Bodies* ſhall ſleep among the *Friends* of Chriſt, and your *Souls* be gather'd to *their* happy Spirits, *into everlaſting Habitations*.

FINIS.

AP 53